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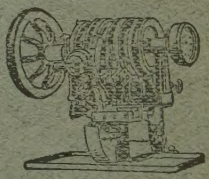

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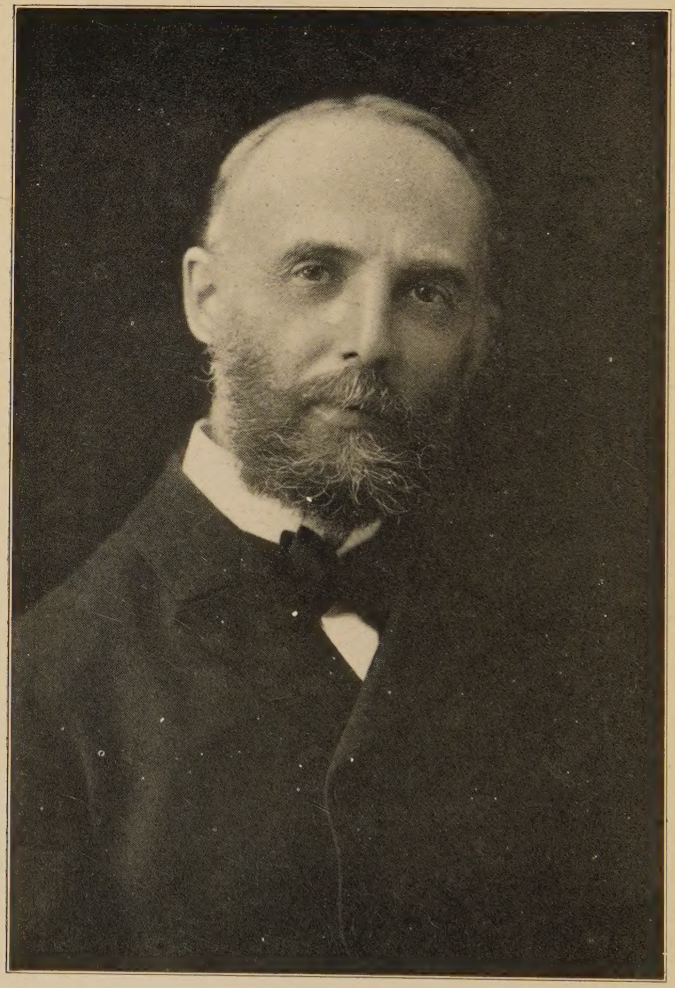

EDWARD LEWIS CURTIS.

Yale Divinity Quarterly.

VOL. VIII NOVEMBER, 1911 NO 2.

EDWARD LEWIS CURTIS, PH.D., D.D.

ADDRESS IN MARQUAND CHAPEL BY PROF. WILLISTON WALKER, OCTOBER 30, 1911.

AS one recalls the history of a venerable institution of learning one is forcibly reminded of the number of faithful and devoted lives that have built themselves into its story. We of the present do not stand alone, however conscious we may be of the burdens and problems of the hour. The shuttle of time has wrought into the pattern of the fabric the labors, the characters, the personalities of those who have given their utmost to the unfolding whole, and the work will remain marked by their impress, however later workmen may change and beautify it. What a successsion of consecrated and efficient teachers the history of this Divinity School has to show, and with what gratitude and veneration are their memories recalled! How various was their contribution to its upbuilding. What a picture of intellectual strength presents itself to the mind as we recall Nathaniel W. Taylor, last of that race of giants who wrought out in strenuous debate that New England theology that once ruled our thinking by its massive strength, but now seems so foreign to our altered age. With what memories of battles for righteousness in the national life and exhibitions of ecclesiastical statesmanship memory associates the name of Leonard Bacon. The judicious, cogent reasoning of Samuel Harris pictured for us the divine character and activity in a world of moral order, and shaped the thought of nearly a generation of students. Or George E. Day, gentle, kindly, loyal to the School to the utmost fiber of his being, eager that it should become a center of missionary influence and information; what a vision of Christian old age, sweet and serene, rises in our thoughts as we remember him. Memories of wit, of scholarly keenness, of insight, of wide acquaintance and

far-reaching friendships, of lofty intellectual ideals crowd in upon us as we recall George P. Fisher. With what sanity of judgment, kindly humor, and intellectual productivity George B. Stevens was endowed. They are a goodly company, a few only of whose names we have mentioned, but no one of them arouses more of personal affection or evokes a keener sense of sorrow as we remember his friendship for us all and his interest in what made for the welfare of this school than he whose sudden removal from us we mourn to-night as we commemorate Professor Curtis. As we gather to do him honor in this room which knew him so well, we meet under a fresh sense of the tragic uncertainty of our earthly lot, for it seems scarcely credible that here, where he was so familiar to us all, we shall see him no more, and that his kindly presence, which twenty years of service had made a part of the very atmosphere of this School, is no longer to be with us. It is fitting that we should think together of his life and character.

Edward Lewis Curtis came by inheritance to the minister's task and the teacher's profession, which are so congenial to the older New England training. His father, Rev. William Stanton Curtis, D.D., was a native of Burlington, Vermont, who, like many other sons of that state, had early felt the call of the West, had graduated in 1838 from Illinois College, had studied theology in this School and was in the closing years of an extended pastorate in the university town of Ann Arbor, Michigan, when the son of whom we are thinking was born, on October 13th, 1853. His mother, Martha Leach Curtis, like the father a Vermonter by birth, had been a member of the second class which completed its course in the then newly founded Mount Holyoke Seminary, had been associated thereafter with Mary Lyon as one of the instructors in that institution, and had thence gone to the West to teach, only to lay down the tasks of the school room speedily for those of home building and participation with her husband in the care of a parish.

Two years after the birth of the boy, the parents removed from Ann Arbor to Clinton, New York, where, by a transition then not infrequent, the father exchanged the labors of the pulpit for those of the professorship of mental and moral philosophy in Hamilton College. Eight years in this post were followed, when the sub-

ject of our sketch was ten years of age, by the acceptance by the father of the presidency of Knox College, and the consequent removal of the family to Galesburg, Illinois. That presidency was but for six years, the father exchanging the burdens of the headship of a struggling institution in 1869, for the pastorate of the Westminster Presbyterian Church, in the city of Rockford, Illinois,— a community largely composed of fellow-emigrants from Vermont,— which was to constitute the remainder of his life-work. Before this final parental change had been made, however, the boy had left the home to begin his preparation for college in the Elmira Free Academy, and in the year in which the household transfer from Galesburg to Rockford was effected, he entered Beloit College, not as yet having attained his sixteenth birthday, as a member of the class of 1873.

Once launched on his college course the youth entered with enthusiasm not merely into the work of the class-room, but into the contests of the debating society, and the struggles of the athletic field. His capacity for winning and holding friendship was conspicuous; and his devotion to his class-mates of Beloit was never dimmed by later academic relationships. Arrived at the end of his Sophomore year, however, he determined to transfer his studies to Yale, and accordingly entered the class of 1874, repeating his experiences as a Sophomore in New Haven. During his three years in Yale, the same qualities already manifest at Beloit were evident. He made lasting friendships, he gained deserved repute for scholarship, he became a member of the D. K. E. fraternity, while his literary abilities were attested by the editorship of the *Yale Courant,* and the winning of a Townsend Prize.

Graduated from Yale in 1874, Mr. Curtis taught, as he himself recorded in the transparent honesty characteristic of him, "with indifferent success," as an assistant in the High School in Pittsfield, Illinois, and engaged to some extent in preaching as a layman in revival services. The following year, 1875-76, saw him as instructor of colored youth in a Presbyterian Missionary College, now Biddle University, in Charlotte, North Carolina. Here he recorded his experiences as those of one of the best years of his life. The spirit of service was fully awakened within him and he now determined upon the ministry as his life work. The

autumn of 1876, therefore saw him in Union Theological Seminary, in New York City, where he spent the next three years, supplementing the work of the class-room by preaching, during the summer vacation at Baillie and Tower Hill in the woods of New Brunswick.

While in the theological seminary Mr. Curtis' scholastic development pointed the path which was to lead to his life-work. He became profoundly interested in Old Testament studies, and showed such promise in this field, as well as general excellence in the other branches of the curriculum, that, on graduation in 1879, he was awarded a fellowship for study abroad.

This recognition of Mr. Curtis' talents enabled him to travel somewhat extensively in Europe and to become, for three semesters, a student in the University of Berlin. Here he deepened and matured the scholarly convictions which he had already attained. He accepted heartily the conclusions of the newer biblical criticism, then scarcely championed, outside of a limited circle, on this side of the Atlantic, but now very widely dominant in all discussions of the Old Testament. He remained thenceforth an exponent of the historical interpretation of the Hebrew scriptures then attained, and his subsequent studies but deepened and strengthened his faith in the validity of its main conclusions. Mr. Curtis' stay in Berlin was not one of uninterrupted study, however. A serious illness confined him two months in a hospital,— an experience which brought out but more clearly the essential sweetness and patience of his spirit, and of which he always spoke in grateful recognition of kindness shown to a stranger in a strange land. Doubtless his own qualities of heart had their share in the friendliness with which his wants were met. This illness made it impossible for him to proceed to a degree in Berlin, but a few years later, when his scholarly labors had made him known in America, that of Doctor of Philosophy was bestowed upon him in 1886 by Hanover College, in Indiana, and that of Doctor of Divinity by Yale University in 1891.

On his return to America, in 1881, Mr. Curtis began as an instructor in Hebrew and the Old Testament in the McCormick Theological Seminary in Chicago, a post from which he was advanced to the full professorship in 1886. The establishment of these institutional relationships was followed by the creation of

domestic ties. On April 27, 1882, he married Miss Laura E. Ely, daughter of Rev. Dr. B. E. S. Ely, of Ottumwa, Iowa,—a union of rare congeniality and helpfulness in his future work. Professor Curtis felt the call of the pulpit, his services were much in demand by the churches of Chicago, and, on November 19th, 1883, he was ordained to the Presbyterian ministry. His ten years in Chicago were happy and rewarding in their formation of friendship, their sense of useful service and their harvest of scholarly reputation. No considerable volume came from his pen in these years, but his bibliography enumerates ten articles contributed to such periodicals as the *Presbyterian Review*, the *Old Testament Student*, and *Old and New Testament Studies*. There can be no question, however, that while personally regarded with affection, his scholarly position was viewed by some in Chicago as too radical in those days of strenuous debate over Old Testament criticism, which then almost rent the Presbyterian body in twain; and that it was with satisfaction that he received and accepted a call to the Holmes Professorship of the Hebrew Language and Literature in Yale University in 1891. In this congenial atmosphere his scholarly productivity quickened, and the roll of his publications for the first ten years of his Yale professorship numbers twenty titles, of which the most important were contributed to Hastings' *Dictionary of the Bible*.

Though unable to preach as extensively as he had in Chicago by reason of increasing pressure of scholarly work, Professor Curtis felt strongly the demand of personal participation in church activities. He associated himself with Center Church, which soon appointed him a deacon. Here he led, for years, the Business Men's Bible Class, and was always ready to meet any demands upon his service.

To us who have known his later years of enforced husbanding of strength, it may seem strange that Professor Curtis was long a man of athletic activities, and an eager participant in out-door sports. Never of a build that would permit membership in a University nine or eleven, he, nevertheless, played football and baseball with zest when in college. While in Chicago he became expert, in considerable degree, at tennis, and on coming to New Haven he spent much time in the use of the bicycle. This interest in activities in the open air, indeed continued with him

to the end. Long after he was unable to be more than a spectator, he greatly enjoyed the contests of the base-ball diamond and the foot-ball field, and was a habitual attendant on these struggles at Yale. This interest in out-door life had, however, unfortunate consequences for Professor Curtis. His heart, overstrained by long bicycle riding, was further weakened by fatiguing tramping with his children in Switzerland in the spring of 1901, with the result that, in November of that year, the attacks of *angina pectoris* began which thenceforward never long left him, limited his activities, and to which he ultimately succumbed.

These disabilities, serious as they ultimately proved, he never allowed to interfere with the full measure of service to the Divinity School. In 1905, Professor Curtis was chosen its acting Dean,—an office which he held till his death. He enjoyed greatly the consequent intimate contact with the students. His business abilities were conspicuous in the administration of the financial affairs of the School, and though physical limitation made it impossible for him often to represent the School abroad, he conducted its internal affairs with effectiveness and success. His modesty led him always to regard the post as temporary, and no one joined more earnestly than he in the search for a permanent head for the institution, or rejoiced more heartily when one was found. Yet these were years of growing infirmity such as would have discouraged most men. In 1906, a partial stroke of paralysis so diminished his eyesight that thenceforth his vision was confined to narrow range, and his work had to be done under most discouraging limitations. It was in this period, however, that his best and ripest scholarly labor was accomplished. In 1910 there was published his *Critical and Exegetical Commentary on First and Second Chronicles*, in the series known as the *International Critical Commentary*. In its preparation he had the aid of a favorite pupil, Rev. Dr. Albert A. Madsen, but the labor involved was enormous, and was done not merely under great limitations as to eyesight, but with much interruption due to the demands of his office. Its reception by the scholarly world was a gratification to him, and on its his chief claim to remembrance as a Biblical student, outside the labors of the class-room will rest.

The stroke of paralysis was repeated in the winter of 1911, but without further permanently disabling results save a growing en-

feeblement of general vitality. Still he kept actively at work. He began a commentary on the *Book of Judges* for the series entitled *The Bible for Home and School,* and was at work upon it the day before his death, having nearly completed the task when he laid it down. He had been enjoying a few weeks of change of scene in his familiar resting place, the quaint old town of Castine, Maine. Though troubled with distress by reason of the disease of the heart from which he had suffered for a decade, and though feeling weaker than usual, he believed he could safely make the journey home, and started on August 26th, 1911. The task proved too much for his enfeebled frame. Alarming symptoms developed, and on the evening of the day he left Castine, he died on the steamer just out of Rockland harbor. The simple services were held, as was fitting, in the meeting house of the church of which he had long been an officer, and were conducted by its pastor, a pupil and a devoted friend, aided by one of his colleagues in the Divinity School. The reverence and affection with which he was regarded was attested by the request of his former students living in and near New Haven that they should bear his body on this last occasion at which they might do him honor.

As we turn now to consider the characteristics of the Christian scholar whose career we have followed, we note first of all his skill in the class-room. Professor Curtis was a good teacher. The Hebrew language is not regarded with favor by the average theological student—perhaps his aversion is unwarranted—but none who came under Professor Curtis' instruction failed to receive stimulus from his patient and sympathetic instruction. "There were some of us that did not like Hebrew," wrote an old pupil, "but we tried to like it because we liked him." "I am sure we who took Hebrew under him," wrote another, "came into an intimacy of friendship with him which the larger classes could not attain. We saw how one could be keen-minded yet patient, learned yet unassuming, spiritual to the very foundation, yet quietly jovial. We had the old Hebrew interpreted not only by the mind but by the heart of the teacher—and the heart and mind shown to us also in terms of the Hebrew scriptures. So we came to love our Bible—and our teacher."

As a scholar Professor Curtis was careful, painstaking and accurate. He treated the themes that he handled with transparent

honesty, with a patience of investigation that shrank from no labor, and that fully carried out the conclusions of the premises that he accepted. He was not a theorizer. The more speculative aspects of Old Testament studies had little attraction for him. But he was deeply read in his chosen field and his mind was fundamentally sane and judicial. Never an extremist, his convictions were definite, and he was always able to give to any a reason for the faith that was in him.

These qualities of the intellect Professor Curtis combined with a Christian faith as sincere as it was simple and evident. Not that he talked much about it, but it shone unmistakably through all his words and acts. No one could be with him without feeling the touch of his profound Christian consecration. It determined all his outlook on life, it showed itself in his judgment of men and things, it surrounded him as an atmosphere. Hence he was a very helpful counsellor to all students in perplexity. One of his former pupils thus voiced the feeling of many: "I have always felt that if those who are suspicious of the present day critical teaching of the Bible could only study under Professor Curtis their suspicions would soon be removed—his religious faith and devotion were so manifest and so strong." As another student of some years' experience in the ministry expressed it: "He made my term of apprenticeship in the Seminary a time of hope and courage and peace. What he taught me out of the eternal scroll of human experience, I have treasured even above the knowledge which he quarried from the Hebrew for our edification." "In a time when I was passing through heavy seas in my religious thinking," wrote a third former pupil, "it strengthened me to know and learn from one who was absolutely fearless in his acceptance of the new ways of thinking but at the same time so loyal to the eternal evangel that is the same yesterday, to-day and forever."

This atmosphere of helpfulness Professor Curtis made to be felt in other perplexities than those of a changing theological standpoint. He touched the life about him broadly and helpfully. "In a peculiar degree," wrote a former student now a teacher of distinction in a sister institution, "he stood in a kind of paternal relation to the men of our class, and I doubt not other classes could say the same. I remember well how, early in our course,

some of us went to him about a matter affecting our own inter-student relations, and the wise and kindly counsel which he gave us has remined with us as a useful influence in later times." Nor was this influence confined to the walls of the School in which he was a teacher. A New Haven pastor bore this testimony: "Professor Curtis was a man especially beloved among the men in the ministry of the Word. He understood their various points of view and helped not only the individual man but helped him also to understand his brother."

As the years of growing infirmity came upon him, the regard in which Professor Curtis was held was but heightened by the admiration which was evoked by the simple courage with which he faced his crippled life and resolutely carried forward the tasks to which he had set his hand. Not that he ever regarded himself as acting a brave part. He said as little as possible about his disabilities; and they seemed to have no power to shake his courage or dampen the cheerfulness of his outlook upon life. He went forward as best he could, uncomplainingly and unshrinkingly. The present speaker enjoyed the privilege of being with Professor Curtis during much of the time just subsequent to his paralytic shock, when his eyesight was already grievously maimed, and when it was still uncertain whether the attack would not progress to total loss of vision. Professor Curtis was neither in depression nor nervous exaltation. Unable to read, he talked freely, simply, naturally, interested in affairs about him, willing to while away an hour with reminiscences of his student life in Germany to entertain his listener, and never speaking of his condition or his prospects save in answer to a direct question, and then frankly, truthfully and courageously. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," said a Hebrew prophet, whom our friend delighted to interpret, and the ancient saying found in him its illustration.

The deepest impression left upon us by our thought of Professor Curtis must be that of his sweet, sincere and helpful Christian character. An excellent teacher, a ripe scholar, a faithful and useful administrator, he was most of all a man who commanded reverent affection. He loved his students and they in turn loved him. Their feeling was shown by the gift to him at the last anniversary of a clock and an address of grateful recognition signed

by the whole student body; but perhaps it is best expressed in the words of a former pupil: "His physical weakness never colored, adversely at least, his view of life. I think now of him as an everlasting fountain of the highest kind of cheer. We all loved him, we all revered him. He was to us the saint of the Faculty, but his was the sainthood that had a power of great life in it, and we all felt it."

The spring and source of that character was his Christian faith, strong, deep, abiding, and radiating in helpful, loving service. As we think of him to-night, it is as of one to whom the invisible realities were very near; one who, even here, exemplified the Master's saying: "Blessed are the pure in heart, for they shall see God."

A VITAL MINISTRY.*

By Charles Reynolds Brown.

Dean of the Yale Divinity School.

MY first word to you, my first word in public as Dean of this Divinity School, shall be one of hearty personal congratulation. Among all the good things in life you have chosen the best in choosing the Christian ministry. There is no other calling open to men which can stand comparison with it for one moment.

I say this not because it sounds well here in a Divinity School; I say it not because it is the proper thing for a man in my position to say; I say it because from twenty-two years of experience in the active pastorate I believe it to be accurately and profoundly true. In the deep and satisfying relations into which it brings you with your fellowmen, in the rich and varied rewards which flow back to the minister who is doing his work well, in the fullest

* Delivered at the opening of the Yale Divinity School, Thursday, September 28, 1911.

chance for self-realization on the higher levels and in a certain sense of intimacy with the favor and coöperation of Almighty God, there is no other calling in life which yields so much.

My own contact with forceful and successful men engaged in all manner of work, law and medicine, education and engineering, business and farming, has only deepened and confirmed this conviction. You have the best there is in the matter of a calling.

It is only just then, it is simply undertaking to give value received, that this high privilege of yours should be matched by an equally high measure of character and of trained efficiency. Privilege always means responsibility. To whom much is given of him much is required. If you were ashmen, or street sweepers, or stokers of a furnace the world would not expect so much of you. In making this bold choice of the best room in the house you have by that very act assumed certain exacting obligations. This School was established to help you meet those obligations. It is our business as members of this Faculty to do all that lies in our power to help you meet your responsibilities in straightforward, manly fashion.

I hope you have all come here with the right motive. If any man is sitting here to-night because he had a feeling that on the whole the work of the ministry would be easier than plowing or because he believed that the emotional satisfactions to be found in public religious address would be more gratifying than the experiences open to men who give their strength to the duller and perhaps more exact sciences, or because he coveted that sort of prestige which goes with religious leadership in any community, then it would be better for all hands that he should pack his trunk to-morrow morning and go home.

It would be better for us because Yale has neither time nor room to undertake the training of men who enter the ministry in that mood. It would be better for those churches yonder which he might use by and by but could never really serve. And it would be better for the man himself because in plowing or in some other equally honorable employment he might save his own soul, whereas if he enters and continues in the Christian ministry in the mood I indicated he will lose it—and he ought to lose it. The only respectable motive which should carry a man into the ministry springs from a genuine love for Christ and His cause, from an

honest desire to serve the higher interests of one's fellowmen and from the feeling that it is the will of God.

Now that you are here, I shall give you a text. It is a good text for a minister to paste in his hat, to write upon the door-posts of his house and to have as a frontlet between his eyes. It is the word of the apostle to the bishops and deacons of the church in Philippi. "I pray that your love may abound yet more and more in knowledge and in all judgment."

You find there the two prime requisites for a vital ministry; character and efficiency, love and knowledge. Back of everything as the driving force for whatever may be undertaken, there was a love, warm, real, constant. It was a love which "constrained" them, laid upon them an imperative command, made any other line of life out of the question. And along with that love was an ever growing measure of knowledge and good judgment, an acquaintance with the facts and real discernment in the use of materials. This made their love efficient.

Let me speak of those two elements in a vital ministry. You are first of all to possess religion as a profound heart experience and be possessed by it. Here you will study religion as it has found expression in two great literary documents, the Old and the New Testaments. You will study religion as it has found added expression in the long and checkered history of the Christian church in all lands and times. You will study religion as a profound philosophy of life—you will undertake to ground your faith in the universal reason and to discover its fundamental agreement with the constitution of things as they are. You will study religion as an ethical program, one which if followed will give men the sense of peace and worth, one that will also produce desirable results. In the language of the pragmatists it is a program that will "work." You will study religion as a social aspiration, a dream of better things for the toiling and struggling millions, the vision of a veritable kingdom of heaven at hand and capable of realization.

Each one of these lines of study will claim your time and will have great value in making your ministry vital. But above them all and beneath them all, before them and after them, you will know religion by personal experiences the most sacred and profound. You will know the literature, the history and the phil-

osophy of religion; you will become familiar with the ethical program which the Christian religion offers and you will appreciate its bearing on social needs; but more fundamental than all this you will know religion as a life—a life to be lived more nobly, more effectively and more joyously because of the stimulus, the guidance and the reinforcement afforded by religious faith. You will know religion by becoming deeply religious men yourselves.

Take it in the matter of prayer! You will strive for a reasonable philosophy of prayer; you will want to know how as a force it fits into the general scheme of things. You will by accurate exegesis become familiar with the real meaning of the Scripture passages bearing upon the subject of prayer. You will know the history of prayer as a mode of worship and as a means of personal reinforcement through centuries of praying men. But back of all that and shedding its light upon every page of your study will be the fact that you yourselves are prayerful men. You will learn about prayer most of all by praying. You will learn how it keeps the heart clean, how it gives the mind a firm set toward that which is high, how it causes the will which has become limp to regain its spring and action. You will learn how it enters decisively into the quality of life displayed in the home or the school or the church.

You are here to do laboratory work in religion. In the chemical laboratory yonder the wise professor is not content to stand in the presence of his students and give them learned discourses on the history of chemistry or to impart to them tons of accurate information as to chemical law or even to perform before their astonished eyes interesting and instructive experiments. He insists that each student shall enter the laboratory and standing there on his own two feet shall take the tubes and materials into his own two hands and with his own particular share of blunders and breakage incident to instruction in chemistry, perform experiments in his own right. If the student would become a chemist he must do this until he knows the various actions and reactions by experiences altogether personal. The same method obtains in the study of biology or engineering or forestry.

You are here to deal with the materials of religion in the same direct and personal fashion. The "oratory," the place of prayer, is to be the "laboratory," the place for personal experiment with

religious realities. You are here to take the materials of religion into your own hearts and souls. You are here to make the transcendent values of religion more completely your own by your experience of them. You are here to so think and feel and strive for these months and years that lie ahead that when you go forth to talk about faith and hope and love, about reconciliation or renewal or spiritual invigoration through divine grace, you will be talking of that which your eyes have seen, of that which you have handled with your hands, of that which you have experienced in your hearts. You will know about these things as the man who has been studying physics or chemistry knows that a steel wire will burn like a match in pure oxygen, or that hydrogen and oxygen, two invisible gases, combined in certain proportions will produce water which a thirsty man may drink. The note of certitude in your utterance must spring from personal experiment.

We are here to help you by precept and by example in this laboratory work. But the result must come chiefly by the functioning of your own lives; it must come by the reach and grasp of your own faculties of aspiration; by the discovery and utilization of your capacity for thought, feeling and resolve which lies as yet undeclared.

It cannot be otherwise. If we were a group of the most religious men on earth, possessed of all the length and breath and depth and height of religious experience possible to men, we could not hand it over to you simply because you had registered for it. If we had the tongues of men and of angels, if we understood all mysteries and all knowledge, if we had faith so that we could move East Rock, still we would find ourselves unable to do anything measurably adequate for you unless as men bent on doing laboratory work you should undertake to know these things at first hand by making experiment of them.

I am emphasizing this because I know that many young men fail to make advance in genuine religious experience in the theological school. Worse than that they sometimes slip back. They grow cold; they become less conscientious; they lose something of the fine awe and reverence they once felt in the presence of holy things. The Bible becomes a text-book, like a trigonometry. They get terribly used to it. The activities of the church in various ages are matters of historical study upon which they are

presently to pass an examination. And the appeal of prayer and the communion service and the hymns of trust and aspiration is lessened because familiarity has dulled the sensibilities of the student.

I know something about theological schools. I spent three years in one of the best of them taking my regular course. I spent farther time in another divinity school doing graduate work. For a number of years in my ministry I allowed myself a week for a mid-winter retreat and I spent the days from Monday morning until Saturday night at some divinity school hearing lectures, attending meetings and mingling with students and professors. One year I spent that week at Andover and another at Union. I have lectured in various seminaries, living here among you once some years ago for three weeks in this very hall giving a course of Yale lectures. And I know that men in divinity school sometimes lose ground in personal religion. They lose some of the spring and passion which characterized their christian life in earlier years. I am therefore urging you to so live that your love may abound yet more and more.

It is not enough that you should be "good men," as the world lightly uses that phrase—good enough to keep out of the hands of the policeman; good enough to escape official inquiry into your character at the hands of your church. That is not enough. You must be men of such reliable build that you will not be easily bowled over by some unexpected temptation or sorrow or staggering burden thrust upon you. You must be men whose spiritual natures are so alive as to leap instantly in the presence of duty or strike out instinctively in the presence of evil. You must be men of vision, men of spiritual insight, men of tender sympathy and of unselfish devotion. You must be men possessed of a certain spiritual magnetism which will communicate itself by a subtle contagion to other lives. And for all this you need religion as an experience constant, powerful, dynamic.

And there is no excuse for any man's falling short at this point. It did not please the Lord to make a Horace Bushnell or a Henry Ward Beecher or a Phillips Brooks when he made most of us. Those men were possessed of rare and surpassing gifts. To each of them was given ten talents when in the same general distribution we came in for only one or two apiece. But no one of those

men had more direct access to God than is possible to any one of us. The supply of that grace which gives insight and sympathy, fidelity and patience, courage and devotion, is as open and inexhaustible for us as it was for them. And if you, with whatever measure of gifts God may have blessed you, are bent on bringing those gifts up to their best by an earnest, consecrated use of them in seeking to introduce your fellows to those spiritual realities which you have experienced, then your ministry will also be splendidly fruitful.

You are to make religion real to men. You cannot do this simply by talking about it or by explaining it. The time used in explaining the mysteries of religion and striving to make it so clear that men might see from one end of it to the other as they see the meaning of the multiplication table, is largely wasted. People are not greatly disturbed by mysteries. The blowing of the wind, the growing of the grass, the flight of a bird, the development of the tiny germ into a child who may in his maturity awe and bless the world, all these commonplace things are full of mystery yet the people are not troubled. What they want beyond all else is that religion should be real. If we set any man face to face with spiritual reality he will be introduced into experiences which cannot be uttered. His religion will fire his heart with visions and dreams which do not contradict but they transcend reason. And the world waits for you to make religion thus real. You can only do this by being profoundly religious men yourselves.

I repeat then what I started with that a vital ministry must spring out of a profound experience of spiritual reality. You must be men of faith, men of hope, men of love. You must know from within how religion can cause the lame will to become strong. You must know how religion can bestow control over speech and temper, over thought and desire. You must know how it can cause the affections to twine themselves about the things that are above. You must know how it can take the complacent, self-satisfied, self-centered man and set him hungering and thirsting for a truer life. Brethren, I pray that your love may abound yet more and more!

In the second place there must go with that profound religious experience a large measure of trained efficiency. If Paul wrote

this letter to the Philippians—and if he did not some other man of equal ability must have written it—we may be sure that one brought up at the feet of Gamaliel; one who preached with equal facility in Hebrew, his native tongue, or in Greek, the universal language of culture in his day; one who wrote the best hymn on love and the best argument on immortality to be found in print, was altogether too wise to believe that his bishops and deacons would be adequately furnished for all good work merely by being pious men. Their love must abound in all knowledge, a thorough and accurate acquaintance with facts; and judgment, moral discernment, penetration. They must combine grasp and discrimination, the mind full and the mind trained in splendid accuracy.

You probably know men in the ministry who are good men, good enough so to speak—so good their people would scarcely care to have them any better for it might embarrass the less worthy. They may be possessed also of a certain facility of speech, an ability to pour out a steady and perhaps a showy stream of pious words. And because of this endowment they have a notion that they are competent to preach. They are ready to assume positions of leadership in this intricate modern world. They are ready to stand as exponents of that rich and interesting literature. They wish to interpret the ways of God to men and to furnish a satisfying philosophy of life to those who are groping for something fundamental. And it may be that all the while they have scarcely a bowing acquaintance with anything that could be called thorough and accurate scholarship touching the matters in hand.

They do not know their Bibles. They have a certain glib familiarity with the more common passages, the twenty-third Psalm, John three sixteen, and that lovely fourteenth chapter in the fourth Gospel. But to know the life which found expression in that varied literature, to know the relation of part to part and the deeper meaning which does not lie on the surface; to be able to meet modern difficulties and doubts as to its authority; to be able to separate that which is local and temporary from that which is universal and abiding in this literature and then apply its real message intelligently to modern conditions—all this they do not know.

They do not know their church history, how the religious spirit has organized itself for worship, for the propagation of the faith and for service. They do not know those blunders of belief and of practice which have been tried out and need not be repeated in every parish of the land.

They have never done any hard continuous thinking in philosophy. They have taken over a certain system of theology as one might receive a drygoods box without inquiring very carefully as to the varied contents of it, or the worth and interrelation of part with part. And the result is that people of pious habit and resolute in their church attendance attend the ministrations of these ill-trained men, but great numbers of thoughtful and discriminating people pass by on the other side. The indifference of strong men to our preaching is criticism. The absence of certain elements in the community from the services of the church is criticism. The inability of any minister to meet and help the deepest needs of mind and heart is a criticism which should sting him into effective effort to make his service more adequate.

You know men in the ministry who are good, who possess also a certain facility of utterance but they have never taken pains to learn the a b c's of the technique of their profession. Some of them cannot spell or write grammatical sentences or punctuate or capitalize. The members of their congregations are ashamed to receive letters from them and still more ashamed that the outside world receives such letters. These men never take pains to put their messages into good literary form. "He spake as never man spake!" The substance was marvellous and also the form of it. Study the literary quality of the Sermon on the Mount or the parable of the Prodigal Son or that series of parables in Matthew thirteen. He took pains with the form. The glib facility in utterance which sends out the truth in any sort of shape would have been abhorrent to Him—it is abhorrent to Him now.

These men have never taken pains to learn how to stand, how to handle themselves, how to speak in a tone of voice which people can listen to with some measure of comfort. This last week a student came to me and talked to me for fifteen minutes about his work this year with his teeth tight shut. I detected it from the wretched quality of his tone and his lips being open I could see that his teeth were set. It might seem to him a trifling

matter. I suppose a man might be saved if a minister muttering through a wall of ivory told him to "believe on the Lord Jesus Christ." But if that man attempts to preach to some congregation for five years or ten years he will have to open his mouth or move. The people will not stand it—they ought not to stand it. And this is but one of a hundred things which men have not taken pains to learn in order that they may the better utter that message designed to meet the needs of their fellows.

You find men preaching, good men too, and with great facility in utterance, who to all intents and purposes might as well be preaching in the fifteenth century or in the first. They have not taken pains to acquaint themselves with the civic and economic conditions under which their people live. They know nothing in a thorough or accurate way about the charities or corrections of the community. They are strangers to those sociological truths which underlie the present industrial unrest, the principles which must rule if these problems are to be solved aright. They have no means of making a real approach to this modern life or of establishing connection between that mass of need and the message they bring. And this knowledge cannot be acquired over night. It is not dropped down incidentally into the mind of a man who means well. It must come from long, hard, patient study. The love must be made to abound in knowledge and in all judgment.

Here then are the two main essentials as I view them for a vital ministry; splendid character issuing from a profound experience of spiritual reality and trained efficiency consequent on years of hard and systematic study. And these are the two things for which Yale College and Yale University has been standing for the last two centuries. Sound knowledge and moral earnestness! The long list of Yale men on foreign missionary fields, the able and devoted leaders in religious effort in all the great cities and in the country at large, the splendid company of Yale men who have carried into all forms of secular life the strength and beauty of moral idealism, these indicate something of the love for the highest things which has been characteristic of the heart of this University. And on the other hand it stands for scholarship, free, fearless, open eyed, ready to follow the truth wherever it may take us; it stands for that systematic training and prepara-

tion which alone makes men adequate to the exacting demands of their callings.

We want you to be Yale men in the combination of these fine qualities. We want you to be apostolic ministers of Jesus Christ in that your love will abound more and more in all knowledge and judgment. We want you to be men, genuine and sincere in your religious lives and thoroughly furnished for all good work.

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* THREE POINTS TO BE EMPHASIZED IN THE PRESENTATION OF CHRISTIANITY TO THE MEN OF OUR DAY.

HENRY SLOANE COFFIN.

1. Social responsibility. This is the most direct approach to men's consciences at present. The goad that is pricking them is dissatisfaction with existing social conditions. This is true of rich and poor alike, of dwellers in both town and country, of black and white, of native-born and newly arrived immigrant. It is largely materialistic—discontent with the injustice in the distribution of food, land, houses, pleasures, social advantages. The Church must both sympathize with the present unrest and seek to spiritualize it. We must increase the list of good things, from which far too many of God's children are disinherited, to include ideals, obligations, honor, faith. A man's awakened conscience will feel the guilt of corporate iniquity—the sin of his class, his coterie, his city, his nation, his Church—as something for which he is personally answerable. The preventable deaths due to disease that should have been stamped out, or to accident that could have been averted by proper safeguards; the prostitution and drunkenness attributable to economic conditions which have been allowed to exist without

* Address to the Graduating Class, June 7, 1911.

protest; the wasteful and corrupt government administered by incompetent men, because the intelligent citizens were too selfish to offer themselves for office or take pains to see that fit men were chosen; the failure of the Church to reach certain elements in the population on account of its cliquishness, or to combine differing social classes in its fellowship; its utter inability to cope with some gross social evils; its inadequate grappling with the task of world evangelization because of the absence of genuine self-sacrifice in its membership; its narrow traditionalism clinging to outworn doctrines and obsolete methods, rendering it absurd to the educated and uninteresting to the ignorant; its inefficiency along a dozen lines traceable to the fact that but a small fraction of its members put their brains and hearts and personal service into its work;—these will come home to the individual as sins with which he is chargeable. "Jehovah smote the people, because they made the calf, which Aaron made."

And with his conscience awakened to social responsibility a man is likeliest today to become religious. The average man under normal conditions feels no need of God. He is self-sufficient so long as self is his sole concern. Let him get the redemption of a family, a business, a city, or a world on his conscience, and a God will appear to him at least highly desirable. "Then began men to call upon the name of the Lord," writes the prophetic historian in Genesis. Then, when? When to Adam was born Seth, and to Seth Enosh, and with the advent of the family social obligations began to be realized. And the higher the need a man undertakes to supply, the keener will be his desire for God. He may be able of himself to clothe a naked body, but to deck a character in righteousness is another problem. It is when his friend arrives from life's journey and he discovers that he has nothing to set before him, that, even through the midnight of spiritual uncertainty, he is driven to grope his way and knock upon the door of that good Neighbor, who fortunately is found next door to every man, and who has enough and to spare on hand to satisfy the desire of every living thing. Social responsibility is the chief sacrament of religion today. The more brothers we can make men feel themselves set to keep, and the more needs of theirs in body,

mind and soul we can succeed in rousing them to attempt to supply, the more inevitably will they appreciate that God is indispensable. It was that distinguished novelist whose ambition was to

> "be to other souls
> The cup of strength in some great agony,
> Enkindle generous ardor, feed pure love,
> Beget the smiles that have no cruelty,"

who wrote,

> "Then I stop
> And feel I can do naught towards helping men;
> Till out it comes like tears that will not hold,
> And I must pray for all the world."

She was rediscovering His experience who prayed: "These are in the world, and I come to Thee."

It is only to socially sensitive consciences that the Gospel of the cross appeals. No man who does not feel personally implicated in the transgression of every sinning brother can appreciate how Jesus bore a world's sin on His conscience when His body was nailed to the tree. Jesus was the conscience of His less conscientious brethren, and felt the shame they should have felt and did not, when they murdered the Holy One of God. The sinless Sufferer on the cross in His sympathetic oneness with all the children of God felt their wrong-doing His own; confessed in His bitter cry of "Forsaken!" that God could have no fellowship with evil; that it set an abyss between us and God; and that He was so at one with us that He was actually away from God. "That was hell," said a Scotch theologian, "and He tasted it." And they only who with consciences sensitized by Christ taste it for themselves can understand how "He is the propitiation for our sins; and not for ours only, but also for the whole world;" how "He was manifested to take away sins" by creating a new type of conscience among the sons of men.

Again social responsibility furnishes the basis for the appeal of Church membership. So long as religion is viewed mainly as a personal affair between a man and his God affiliation with fellow-believers may seem optional. But when a man goes to God in order to secure assistance in discharging his obligations

to his brethren, he must ally himself with all those who with God are seeking the same end. Once waken a man's social conscience and get it connected with religion, he will appreciate that his personal fellowship with God is a debt which he owes to the collective faith of the past, represented historically in the Christian Church; that today he cannot gain the religious stimulus he requires save as he shares the collective faith of the present, represented in the praying and serving company of his fellow-believers; and that only through an organization in which this collective faith functions, and in which are conserved its abiding results, can a world's need be met; so that in its membership he will see his largest opportunity to serve the kingdom. Church membership will appear to him a debt he owes the past, an inspiration he requires to serve the present, and an opportunity affording him his widest and most permanent usefulness.

In connection with social responsibility, too, we can most plainly enforce the requirements for Church membership. The Church is the Body of Christ through which His Spirit works for the establishment of that new divine social order we call the kingdom of God. We are in communion with Christ and members of His body, not by virtue of some sacramental rite, nor on the ground of our acceptance of certain doctrinal notions, nor because we have passed through a particular type of religious experience, but because we share Christ's purpose. Consecration to His purpose ought to be the sole and indispensable qualification for admission to the full communion of the Church. They only who lay down their lives for the brethren can have fellowship with the Self-sacrificing Father and the Self-sacrificing Son.

Here, too, is our strongest plea for Church unity. A pilgrim to the celestial city may belong to a small sect in whose fellowship he finds all the stimulus he needs for his journey heavenward. It may be pleasanter to travel with a select and congenial group of fellow-pilgrims than with a heterogeneous crowd. But the Christian who is trying to transform the City of Destruction into the City of God wants the co-operation of every fellow-Christian. He has too vast a task on his hands to inquire closely into his brother's doctrinal orthodoxy, or his

view of the mode of administering a sacrament, or the validity of his ecclesiastical order. If he be at one with him in purpose, he welcomes him as a fellow-churchman; nor will he be content until his unity with all fellow-churchmen be effectively expressed in some sufficiently unified organization to enable it to concentrate its total influence in every situation where Christ is pitted against Belial. The sense of responsibility for the world-wide kingdom of God renders denominationalism both intolerable and absurd. Episcopalians alone cannot Christianize any one of our cities, nor Baptists the Chinese Empire. A Presbyterian or a Congregational world is unthinkable, not to say undesirable. A feeling of obligation for the universal kingdom of God will certainly demand a fellowship with a universal Christian Church.

2. Conscious communion with the living God. Superficially ours is an irreligious age. We would strike our great-grandfathers as undevout. Faith is tongue-tied, and the redeemed of the Lord do not say so. It is considered bad manners to speak of one's personal religious experience. Time-honored forms of household piety, like grace at table and family prayers, have fallen into disuse. Many good people feel no interest in public worship and distinctively devotional meetings are seldom numerously attended. A day of national thanksgiving persists solely as a tradition. One cannot conceive our contemporaries originating such a custom. There is a good deal of Christianity which might be termed godless Christianity. There are many people who share the humanitarian attitude of Jesus, are in sympathy with His ethical ideals and cherish His social hopes, but who part company with Him in that which was with Him fundamental—His sonship with God.

But a closer inspection of present conditions reveals an extraordinary amount of anonymous religion. Men set themselves to the investigation of various facts, to the invention of all sorts of appliances, to social justice, to economic readjustment, to political reform, to art and literature, to crusades against disease and vice, with a consecration that is essentially religious. In every sphere of life one finds altars to an unknown God. The devotees of personal integrity and public righteousness, the zealots for sympathy and service are legion. What

the age lacks in devoutness it more than makes up in devotion. And for this we cannot be too grateful. It is because of this that the message of social responsibility finds a ready hearing. It is the intensification of this devotion which will force men either to pessimism—where a normal human being cannot remain—or to God.

It is our task to proclaim "What ye worship in ignorance, this we set forth unto you—the God that made the world and all things therein, He being Lord of heaven and earth, is our Father, disclosed in Jesus, His Son." We must interpret to them through the religious experience of Jesus that which they are seeking with such religious devotion anonymously. We must make them feel that in investigating truth, they are discovering the mind of the All-wise, whose treasures of wisdom and knowledge for life are accessible in Christ; that in shouldering social obligations they are bearing loads which rest on the heart of one who unceasingly and unsparingly gives Himself to be God and Father to everybody, as Jesus gave Himself to be everyone's Friend; that in attempting economic readjustments by which none shall waste and none want, none compete with his brother to deprive him of his livelihood, and none work for selfish gain, they are fulfilling His will whose household earth is, with a bountiful provision for all His children if they share it in the brotherliness of the Son of Man; that in working for human health and happiness they have His co-operation whose attitude towards pain and misery was manifest in Him who Himself took our infirmities and bare our diseases that His joy might be in us and our joy made full; that in seeking to redeem the worthless into useful men and women, and to regenerate a selfish world into a "realm where the air we breathe is love" they are co-workers with Him, whose eternal purpose is the heavenly social order Jesus proclaimed and whose nature is the redeeming love commended to us sinners on Calvary. It makes an infinite difference whether men are unconsciously religious in their devotion to humanity, or consciously in the sonship with God, realised by Jesus. It is our task—and it is no easy task—to connect the anonymous religion in *men* with the definite religion in the Church and to make the religion of the Church touch and include this unrecognized piety.

God is Himself our great message. The voice of a world's manifold need is saying, "Cry!" and the voice of devoted but often puzzled humanitarianism is answering, "What shall I cry?": it is ours, the tellers of good tidings to lift up our voices with strength, crying, "Behold your God!"

And here we must proclaim the deity of Jesus Christ, "Behold your God in Him." The God with whom we would have men in conscious communion is not some vague Divinity, immanent in nature and in humanity, but the God and Father of Jesus, so entirely at one with Him in character, that He could say, "He that hath seen Me, hath seen the Father." Jesus is for us Christians *the* Word of God. We accept the Scriptures as the Word of God only in so far as they accord with the Spirit of Jesus. We are bound by the historic faith of the Church only to the extent that we are convinced that it harmonizes with His mind. In Him dwelleth not a fraction but the fullness of the Godhead, and any statement in the Bible, or in creeds, or in the prophetic voices of living men, that represents God as electing, or forgiving, or redeeming, or punishing, otherwise than as Jesus elected, forgave, redeemed, punished, is not part of our Christian message. We must

> "Correct the portrait by the living Face,—
> Man's God by God's God in the mind of man."

In insisting on the Deity of Jesus we must be careful to make Him the Way, and not the Obstacle, to the Father. It is well for us to distinguish in the traditional portrait of Jesus between "things that differ." The unusual and extraordinary works recorded of Him with which modern men find so much difficulty are not primary but secondary. Anything that is strictly unhuman about Him cannot be divine, for He is God in man. Once let a man define Deity as Jesus Himself defined it, see Deity in the God Jesus adored and served, and Jesus' own Deity becomes self-evident. Jesus claims and wins all our loyalty, all our consecration, all our trust, and we are either idolaters, for we treat His as God, or He is for us the image of the Most High, the "human name of God above." Our purpose in asserting His deity is not so much to say something about Him, for He speaks for Himself; but to induce men to look through Him to a Jesuslike

God, the Lord of the universe and of history, and to share that intimate sonship with Him, which was to Jesus eternal life. The theological watchword of the last generation, "Back to Christ!" needs to be replaced by "Through Jesus to God!" "To us there is one God the Father, of whom are all things and we unto Him; and one Lord Jesus Christ through whom are all things and we through Him."

3. The Social incarnation of God. The Christian Gospel is a message of glorious hope. Our God not only was, as the historic experience of Jesus testifies; and is, as our own experience affirms; but is to come. "According to His promise we look for new heavens and a new earth wherein dwelleth righteousness" and the tabernacle of God shall be with men.

Our proclamation of this hope must not be either exclusively this-worldly as in the early Church, nor other-worldly as in more recent centuries. It must be looked for both here and there. It is a piece of cheap pulpit claptrap which asserts that we no longer try to get men to heaven but to bring heaven into earth. Our outlook must include the dead as well as the living, for all live unto God. It must, however, clearly link the future with the present; it is the same kingdom for which we labor today, and for whose consummation we wait on some golden morrow. Our expectation must be presented as a program. The home-life, which we confidently anticipate, in which all work harmoniously for the joy of serving and consider what each controls, the property of the entire brotherhood, must be put into our present social order, abolishing competition as the spirit of commercial life, gain-seeking as a legitimate motive in industry, and irresponsible ownership as the reward of effort, and substituting for them co-operation, service, and trusteeship. The universal kingdom to which we look forward, into which shall be brought "the glory and the honor of the nations," conserving what is of worth in nationalism in a more inclusive humanity, must be interpreted into a new internationalism, not based upon mutual rivalries with selfish protective tariffs and the like, nor upon mutual fear burdening the peoples with costly and unproductive military service, but upon mutual helpfulness and mutual trust. Our legislation and diplomacy must make plain that a Christian nation comes not to be ministered unto but to minister. That which we believe God

is, as we see Him in Jesus, we must embody in every human relationship and institution. An eternally torturing Jailor is happily worse than anything we tolerate in our present penal system; but we have not yet succeeded in making our law-courts and prisons an incarnation of the redemptive love of Calvary, although we teach society to pray, "Forgive us our debts as we forgive our debtors."

Our message is both a hope and a task. It is a hope of which we are so certain that we wait a thousand years as one day, and a task so rewarding to those who attempt it that one day is a thousand years. Time cannot enter into the calculations of those who are working at the transformation of an entire world into a sphere in which God's will is naturally and spontaneously done. "The evangelization of the world in this generation" may be a useful watch-cry; but it is hardly more. How long will it be ere the kingdoms of this world are the kingdom of our God and of His Christ, ere Jesus see of the travail of His soul and be satisfied in homes and trades and governments all exactly to His mind? "Of that day and hour knoweth no man, not even the Son." The Christian ideal demands eternity for its realization. Immortality is the necessary postulate of those who expect to become like Christ and to see all things subjected unto Him. Only they who cherish this expectation really require forever; and theirs, according to our Gospel, it surely is. And whether the consummation arrive today or some trillions of centuries hence, God will not faint nor grow weary, will not cease toiling and suffering with and for all His children; nor can we, while our day lasts, cease filling up on our part that which is lacking in the sufferings and labors of Christ, until God shall be all in all.

BOOK REVIEWS.

Theism. By Borden P. Bowne, professor of philosophy in Boston University; comprising the Deems lectures for 1902. American Book Co. No date. $1.75.

The American theological world will welcome a restatement by the late Prof. Bowne of his clear-cut and enlightening system of thought. The

present volume of 323 pages is in fact in the author's own words "a revision and extension" of his previous excellent work *The Philosophy of Theism.* The Deems lectures delivered by him in 1902 before the New York University gave the occasion. The reader will find here clear and logical thinking in simple and engaging style. B. W. Bacon.

John the Presbyter and the Fourth Gospel. By Dom John Chapman, O.S.B. Oxford, Clarendon Press, 1911.

It is a pity that so excellent and scholarly an argument should be discounted in advance to all independent minds by the imprimatur "Cum permissu Superiorum ordinis. Nihil. obstat," signed by the Benedictine censor and the Roman catholic bishop. The conclusions may be scientifically sound, but they would not be permitted to appear unless agreeable to traditional dogma. The reader knows, therefore, that he is shown but one side, and judges accordingly.

In our opinion Chapman's real and permanent contribution to the subject is made in §§1-4 (pp. 1-20) of his little book of 108 pages (American price $2.00!) in which by careful and exact statement of the case he really carries conviction on the vital exegetical problem of the Papias fragment. Papias did *not* refer to Apostles when speaking of "the Elders." This grammatically possible, but practically inadmissible, interpretation of Zahn, Bardenhewer, et al., should now be dropped.

The reviewer ventures to query why his own proposed emendation by change of two letters in the well-known passage of Papias is called (p. 20) "still more violent than that proposed by Renan," which gives the same sense, but involves the insertion of two new words at different places. B. W. Bacon.

New Testament Theology. By Henry C. Sheldon, professor in Boston University. New York. The Macmillan Co., 1911.

Professor Sheldon creditably fulfills his task of preparing "a book which, on the one hand, shall be sufficiently free from scholastic formality to be acceptable to the general reader, and, on the other hand sufficiently compact in statement, logical in arrangement (though he treats the Synoptic Gospels before the Pauline writings), and fundamental in its treatment to be fitted for service as a text-book."

In critical standpoint Professor Sheldon is a moderate progressive. His book, while making no great claims to originality will be welcomed by many who hitherto have been dependent on translations from the German in the sphere of biblical theology, as a serviceable contribution, a welcome sign that American scholarship is passing beyond the period of dependence and sterility. The book will doubtless meet the needs of many teachers in theological institutions for the reasons stated.

B. W. Bacon.

An Introduction to the Literature of the New Testament. By Jas. Moffat, B.D., D.D. (International Theol. Library Series). New York. Chas. Scribner's Sons, 1911.

The long awaited standard English Introduction to the New Testament is at hand at last. Dr. Moffat has fulfilled his arduous task as might have been expected. From the author of *The Historical New Testament* we were sure to have an exhaustive review of all the forms of modern criticism, followed by a well-balanced individual judgment. The spirit and method are those of H. J. Holtzmann—one can hardly give higher praise—while the conclusions are indeed more unreservedly expressed than those of the great German liberal, but characterized by what seems to be a leaning to the side of numbers and authority. It is hard, for example, to find the balance of evidence against the so-called South Galatian theory which Moffat thinks discoverable, even on his own statement of the case. The objections to the authenticity of Ephesians again seem scarcely convincing against the exceptional strength of the external evidence.

Of course every reader will naturally turn at once to the discussion of the Johannine problem as the climax. Everything that was already current is as before carefully and judiciously summarized. We have no scholar who is Moffat's equal in this respect. And doubtless for purposes of reference this was the goal to have in view. A standard Introduction should have the style of an encyclopædia. The polemics of Davidson and Salmon and the mere iterations of tradition of Gloag require no repetition. But Moffat might have been expected to add something new. His conclusions do not vary in any important particular from the general trend of continental scholarship. The martyrdom of the Apostle John before the publication of Mark's gospel ("shortly after the events of A. D. 60-70") is regarded as fairly established by the new evidence, and the Ephesian literature connected with the name is therefore assigned to "the Elder John" of Papias, who is thus installed in the niche prepared by early tradition for the Apostle. In our judgment this is not only contrary to the meaning of the early tradition, but contrary to its sources, and contrary to the meaning of Papias as well. Papias is not referring to an Elder John accessible in his own locality, but one whose sayings, while contemporary, can be learned only by report of travelers. Revelation, to whose claim to Johannine origin Moffat justly traces the beginnings of the tradition, was correctly understood by Justin and his contemporaries when they spoke of its author as "an apostle of the Lord." The two minor Epistles furnish no evidence on this side; for the vague "The Elder" might be used by any ecclesiastic. As it is, Moffat is obliged to get over the difficulty of acknowledged difference of authorship between Revelation and the Gospel, and even between the Epistles themselves by supposing (1) an Elder John, actual author of "2 and 3 John certainly," and "the apocalypse probably," (2) another writer, early identified with this "John," who wrote the Fourth Gospel, and "may have also composed 1 John (though probably he did not)," (3) one or more other writers to account for 1 John and for Reve-

lation (if the latter cannot be by the author of 2 and 3 John). It is difficult to conceive a more complete disjunction of kindred writings and connection of the incompatible. Few students of the internal evidence will consent to attribute Revelation and 2 and 3 John to the same author, while disconnecting 1 John from 2 and 3 John, and the two minor, if not all three Epistles from the Gospel.

But dissatisfaction with some conclusions should not detract from our appreciation of one of the most solid contributions to New Testament scholarship of our generation. Moffat's *Introduction* deserves to be, and no doubt will be for years to come, the standard English work of its class.

B. W. Bacon.

Sociology and Modern Social Problems. By C. A. Ellwood. American Book Company, 1910. 331 pp. $1.00.

This sane book will provoke considerable discussion. The economic determinist will not be wholly satisfied with it; neither will the spiritualistic philosopher. The book, however, is one of the best that has yet appeared upon the subject of sociology.

In the first place, Mr. Ellwood makes a distinct contribution to the literature of the subject by his clear definitions. Sociology has had a hard time in becoming strictly scientific, but Mr. Ellwood has clearly stated certain scientific principles so that they can be applied to social problems. He writes that the family and property are the two most fundamental and important institutions of society. Of these, the family is first and is most responsible for conserving and advancing the material and moral elements of society. It also well illustrates the biological and evolutionary elements of progress. The principles that apply to the best development of the family he selects and applies to all phases of social life, making their effect upon the family the measure of value.

In dealing with conditions, their causes and cures, he, of course, recognizes the past, the present, and the future. In addition to giving the reader clearly defined notions of these principles and how to apply them, Mr. Ellwood has produced a book so full of information concisely stated that it is a model for a single reference book upon the subjects included in the study of social progress. Well selected material upon the subjects of poverty, crime, immigration, the city, family and negro question is briefly given, and well recognized scientific principles are used in proposing remedies.

If one were to possess but a single book upon the subject of sociology, it would be exceedingly difficult to find another volume of equal merit. The copious bibliography at the close of each section is of great value to one who wishes to prosecute further study.

The author certainly deserves the thanks of every thoughtful student for this excellent piece of work.

DeMont Goodyear.

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The newly instituted weekly devotional service of the Faculty and students has already demonstrated its value. The fellowship of the class-room and of the social hour needs the complement of the more intimate acquaintance that comes through these frank talks together about our personal history and spiritual experiences. It is intended that during the course of these meetings each member of the Faculty and each student shall tell (1) how he became a Christian, (2) how he gained his education, and (3) why he decided to become a minister. As a means of fostering the spirit of unity and of deepening the superficial relationship of propinquity into the ripe fellowship of mutual understanding this weekly service commends itself to the hearty support of the entire school.

On Monday evening, October 30, in Marquand Chapel, the Faculty, students and many friends of the school united in paying tribute to the memory of Dean Curtis. The address that was given at that time by Professor Williston Walker is printed in full in this issue of the Quarterly, which is to be sent to all the Alumni.

Since 1904 Union and Hartford Theological Seminaries and Yale Divinity School have held seven joint conferences with men from various colleges, on "The Christian Ministry as a Calling." On account of the Conference of Alumni and Ministers of Connecticut Yale Divinity School now finds it necessary to withdraw from further participation in these

gatherings. It is inadvisable that we should have two annual conferences, both making considerable demands on the time and energy of the Faculty and students. The "Tri-Seminary" conferences were valuable in some ways but they had not as great possibilities for wide usefulness as the new Conferences of Alumni and Ministers. The purpose which the former served can be served as well or better by the coöperation of the seminaries with such clubs in the colleges as the Jonathan Edwards Club of Yale or the Eliezer Wheelock Club of Dartmouth.

SCHOOL NOTES.

The annual picnic was held at Mansfield Grove on October 6, and was attended by over a hundred of the Faculty, students and friends. The usual program of athletic events was carried out during the afternoon. In the evening, following a fine luncheon, speeches, serious and otherwise, were listened to around a fire on the beach.

In Marquand Chapel on October 26, Dean Brown, in behalf of the Faculty, delivered to Professor Bacon the diploma granted to him this summer by the University of Breslau, conferring upon him the degree of Doctor of Theology. Professor Bacon was one of two Americans thus honored at the one-hundredth anniversary of the University of Breslau.

A glee club has been formed among the students for the purpose of cultivating the appreciation of high-grade church music, and of having men to more acceptably represent the school in the various social events of the year where musical numbers are desirable. Regular weekly meetings are being held for rehearsals. It is planned to have some special meetings at which addresses will be given by experts on the subject of church music. The officers of the club are: H. A. Sawyer, 1913, president; David Dunn, 1914, secretary-treasurer.

The following officers of the Leonard Bacon Debating Club have been elected for the fall term: W. B. Kline, president; W. I. Eaton, vice-president; M. W. Lee, secretary.

HONORS AND PRIZES.

Day Fellow, H. Hartshorne.

Dwight Fellow, A. W. Gidart.

Degree of B. D. *magna cum laude,* A. W. Gidart, H. Hartshorne, V. O. Vogt.

Degree of B. D. *cum laude,* H. C. Armstrong, C. S. Ball.

Downes Prizes in the reading of Scriptures and Hymns: Class of 1912, first prize, F. L. Hall; second prize, C. H. Barnett. Class of 1913, first prize, J. E. Johnson; second prize, H. A. Sawyer.

Mersick Prizes in Sermonic Elocution: Class of 1912, first prize, D. S. Robinson; second prize, F. L. Hall.

Mersick Commencement Prizes: Class of 1911, first prize, V. O. Vogt; second prizes, H. Hartshorne, C. S. Ball, M. R. Plumb.

Mersick Prizes for Excellence in the Department of Elocution: Class of 1911, first prize, W. A. Harp; second prize, H. Hartshorne; third prize, C. A. Mock. Class of 1912, first prize, W. B. Kline; second prize, H. H. Benedict; third prize, F. L. Hall. Class of 1913, first prize, F. C. Stifler; second prize, E. W. K. Mould; third prize, M. E. Pearson.

Mersick Prizes in Debating: Class of 1912, first prize, F. L. Hall; second prize, R. M. MacDonald. Class of 1913, first prize, B. Wilson; second prize, F. C. Stifler.

Fogg Scholarships, D. S. Robinson, E. W. K. Mould, S. K. Tompkins.

Allis Scholarships, W. B. Kline; F. C. Stifler, B. Wilson.

ALUMNI NOTES.

CALLS.

1882—Rev. Clifford H. Smith, Pittsford, Vt., to the superintendency of the Vermont Anti-Saloon League.

1887—Rev. James W. Bixler, from New London, Conn., to a professorship in Atlanta Theological Seminary.

1887—Rev. Geo. F. Prentiss, from Schenectady, N. Y., to Florence, Mass.

1888—Rev. David M. James to West Newbury, Vt.

1889—Rev. James G. Robertson, Chester, N. H., to Bristol, Vt.

1892—Rev. Thomas C. Des Barres, from Nottingham, England, to Prince Rupert, British Columbia.

1895—Rev. J. B. Toomay, Fountain Park, St. Louis, to Chula Vista, Cal.

1895—Rev. Edw. S. Sanborn, East Barrington, N. H., to Dover, Mass.

1897—Rev. Hezekiah L. Pyle, Brooklyn, N. Y., to First Congregational Church, Maltoon, Ill.

1897—Rev. Charles S. Macfarland, from South Norwalk Congregational Church, goes to Summit, N. J., 41 Mt. Ave., where on June 1 he assumed the position of executive secretary of the Social Service Commission of the Federal Council of the Churches of Christ in America.

1900—Rev. John H. Alexander, Salina, Kan., to S. Bellingham, Wash.

1902—Rev. Edgar F. Daugherty, Wabash, Ind., to Vincennes, Ind.

1904—Rev. Ernest G. Guthrie, Burlington, Vt., to federated churches, Winooski, and First, Burlington, Vt.

1904—Rev. John L. Shively installed at Laconia, N. H.

1907—Rev. C. M. Caldewood, Brooklyn, N. Y., to North Church, Manchester, N. H.

1909—Rev. Walter L. Ferris, Whitneyville, Conn., to instructorship in English at the Sheffield Scientific School, Yale University.

1909—Rev. Thos. B. Powell, Mt. Vernon, N. Y., to Center, Meriden, Conn.

1909—Rev. Alfred W. Budd installed at First Church, No. Brookfield, Mass.

1910—Rev. C. G. Thompson is at work at Chickasha, Okla.

1910—Rev. Wm. P. Ames, Westport, Mass., to Laurel, Mont.

1910—Rev. John M. Deyo to S. Britain, Conn.

1910—Rev. Harris E. Starr, Mt. Carmel, Conn., to Pilgrim Church, New Haven.

1911—Rev. C. H. Yearwood to Kempton St. Methodist Church, New Bedford, Mass.

1911—Rev. Maurice Plumb, to Plymouth, Conn.

1911—Rev. R. H. Bennett was ordained April 1, minister to the First Congregational Church at Webster, Mass.

GENERAL.

1883—Rev. John H. Albert has been granted a leave of absence by the Church at Faribault, Minn., on account of ill health. He will make an extensive trip seeking rest and recuperation.

1884—Prof. B. W. Bacon was recently honored by the University of Breslau with the degree of Dr. Theol. in recognition of his studies in the New Testament.

1885—Rev. and Mrs. Chas. H. Small celebrated their silver wedding in June at Jamestown, N. Y.

1886—Rev. Chas. D. Brower has resigned from the Fifty-second Street Church, Chicago, Ill.

1896—Rev. Arthur G. Beach, Ypsilanti, Mich., recently declined a call to the chair of Biblical History, Olivet College.

1896—Rev. C. W. Collier of Bangor took an important part in the Annual Conference of Maine, May 9-11. Rev. C. F. Stimson, 1898, Waterville, also took part, addressing himself to the theme, *"Training of the Young."*

1904—Rev. Evan W. Scott, chaplain U. S. Navy, is changed from Naval Training Station, San Francisco, Cal., to Naval Academy, Annapolis, Md.

1909—Rev. E. E. Burtner presented the subject *"The Christian College and State Education"* and Rev. L. A. Wilson, *"The Work of the Church in Rearing a Race of Montanans,"* at the Montana Conference of Congregational Churches, October 3-4. Rev. W. H. L. Marshall, 1910, presented *"The Completely Graded System."* These men are members of the Montana Yale Band.

1910—Rev. Samuel R. Morsell and Miss Maud L. Wright were married June 28. They are at home in Pittsburg, Pa.

1910—Rev. Milton F. Whittler and Miss Lura Reid were married June 27. They are stationed at Brookfield Center, Conn.

1910—Rev. George S. McClary has returned to Yale for graduate study.

1911—Rev. Paul Lautz Kirby was married to Miss Inez H. Barclay August 9.

1911—Hugh Hartshorn, the Day Fellowship holder, is pursuing work in the Teachers College, Columbia University, for a Doctor's Degree in Religious Education.

NOTICE TO SUBSCRIBERS.

The management will be glad to pay the regular price of twenty cents a copy for a limited number of the following back issues of the QUARTERLY: Vol. I, No 1; Vol. II, Nos. 2 and 3. If the Alumni have any of these which they do not care to keep, it will be doing us a favor to drop us a line to that effect.

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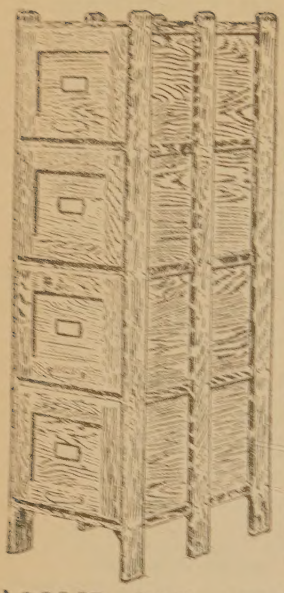

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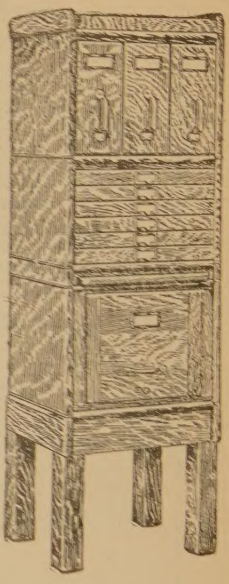

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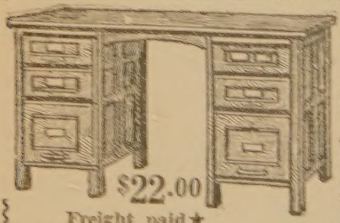

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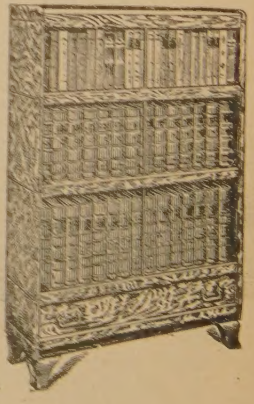

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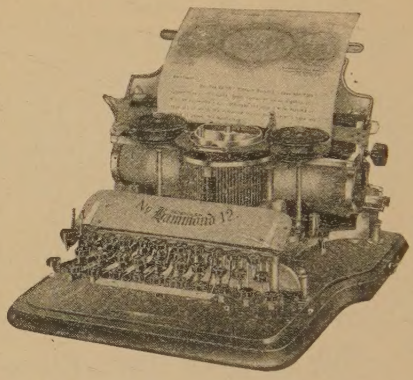

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